lifeways and Gaelic traditions. The Gaels from Ireland brought their customs and language to Scotland, and their descendants soon controlled the greater part of the region. Gaelic place-names are remnants of this early phase of colonization, which began in Argyll.

In 843, the Scots joined forces with the Picts, a pre-Roman people of Scotland, to found the kingdom of Alba. While the descendants of the early Irish settlers inhabited most of the Highland area and the western islands, the Lowlands of Scotland gradually were occupied by settlers from the southern part of Britain. An imaginary border, running from the Firth of Clyde in the southwest to the Moray Firth in the northeast, separated the Gaelic Highland culture from the English-oriented Lowland culture. This so-called Highland line or Celtic border marked the division of culture, language, and customs until the middle of the twentieth century.

During the Middle Ages, the Highland and Lowland Scots shared common political interests in their rejection of English supremacy. The organization of a common resistance against political pressure from the south was hampered, however, by the fact that the Protestant Reformation in Scotland succeeded in the Lowlands, while the Highland Scots retained their Catholic faith.

While Lowland Scots favored a union with England in the early eighteenth century, Highlanders resented the loss of Scotland's political sovereignty, siding with the Tudor Jacobites who sought to reclaim the English throne as a way of regaining their own sovereignty. The Highland Scots prepared for war, and in 1745, with the arrival in Britain of Charles Edward Stuart, known as Bonnie Prince Charlie, a Highlander army struck deep into the south of England. However, the British were victorious, and the traditional Highland communities were dissolved. The expulsion of Highland landowners caused the economic infrastructure to crumble, resulting in the impoverishment of many Highlanders.

Starting in the late eighteenth century and throughout the nineteenth century, a steady flow of migrants left Scotland in search of better fortunes overseas, many of them setting out for North America. With the rise of industrialization in the nineteenth century, many of those who remained in Scotland left the Highlands to find work in the towns of the Lowlands, further contributing to the dissolution of the traditional Highland communities.

By the early twentieth century, the number of Highland Scots had dropped to less than 10 percent of the population. Today, the culture and language of the Highland Scots are in a process of transition, with their importance as symbols of Scottish identity seen as more important than their use as political indicators of a Scottish future.

*Harald Haarmann*

***See also:*** *Groups: Europe*—English; Scots, Lowland. *Issues*—Indigenous Governments; Language; Social Customs.

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# Scots, Lowland

The people of Scotland are divided into two groups—Lowland Scots in the southern part of the country and Highland Scots in the north—that differ from one another ethnically, culturally, and linguistically. Lowland Scots make up the great majority of the inhabitants of Scotland, accounting for 90 percent of the population. The rest of the population comprises Highland Scots and people of English descent. The dividing line separating the Lowland and Highland populations runs from the Firth of Clyde in the southwest to the Moray Firth in the northeast, although this is not an official geographic or administrative border.

Lowlanders differ from Highlanders in their ethnic origin. While Highland Scots are of Celtic (Gaelic) descent, Lowland Scots are descended from people of Germanic stock. During the seventh century C.E., settlers of the Germanic tribe of Angles moved from Northumbria in present-day northern England and southeastern Scotland to the area around Edinburgh. Their descendants gradually occupied all of the Lowlands.

The native language of the Lowland Scots is a local variety known as Scots English that originated in the fifteenth century. Today, many Scots speak English with a marked accent that reveals their ethnicity. Scots sometimes has been used for writing, though it never has competed with standard English in this function. Among the most widely known works of Scottish literature in English are the poems of James MacPherson (1736–1796). His works gave rise to a popular movement of Celtic-inspired poetry in English literature and furthered the Celtic Revival in Scotland.

The political history of Scotland illustrates the changing relationship between the Lowland and High-

land Scots. Until the eleventh century, the culture of the Highland Scots dominated the lifeways of the ruling elite. Around 1070, King Malcolm III (r. 1058–1093) married a West Saxon princess, Margaret, through whom English influence and customs found their way to Scotland. Her son, David I (r. 1124–1153), introduced the Anglo-Norman feudal system in Scotland and established an administration based on the English model.

In the sixteenth century, Protestantism began to spread among the Lowland Scots, provoking a schism between the Catholics in the Highlands and the Calvinist and Presbyterian Protestants in the Lowlands. This cultural separation eventually evolved into a political opposition between the Highlanders, who favored sovereignty, and the Lowlanders, who favored close ties with England.

In 1707, the Scottish Parliament in Edinburgh dissolved itself and formed a political union with England. The act sparked an insurgence among the Highlanders that soon was crushed by the British. Landowners in the Highlands were expelled, causing the traditional socioeconomic order to collapse. The so-called Highland Clearances produced much social unrest, prompting many Highland Scots to immigrate overseas.

Once the political and economic dominance of the Highlanders had been broken, attitudes among the Lowlanders began to reverse, favoring cultural unity among all Scots. During the period of national awakening in Scotland in the nineteenth century, Lowlanders drew on the symbols and mythology of the highland tradition, which they read about in the novels of Sir Walter Scott. The idea of a common Scottish identity was expressed most visibly in the wearing of distinctive tartans (symbols of clan lineages).

In 1999, Great Britain officially acknowledged Scotland's right to self-government, and the Scottish parliament in Edinburgh was reinstated after almost 300 years. Today, this political body has far-reaching authority over Scotland's oil-rich economy, taxation, local administration, and education. Decision making in foreign policy, however, remains in the hands of the British government in London. Scotland's semi-autonomous status within Great Britain is a strong marker of modern national identity among both Lowland and Highland Scots.

*Harald Haarmann*

***See also:*** *Groups: Europe*—English; Scots, Highland. *Issues*—Assimilation; Language; Social Customs.

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# Serbs

Serbs are a South Slavic people that reside in the Balkans and southeastern Europe, mainly in Serbia and Bosnia and Herzegovina. The history of the Serbs reaches back more than a millennium. At times in their history, the Serbs governed themselves, and their political power was felt far from the central area of Serbian settlement. At other times, their country was ruled by a foreign colonial power—namely, the Ottoman Turks. Today, political sovereignty is reduced to two areas, to Serbia and to the part of Bosnia and Herzegovina that is inhabited by Serbs. These areas are the only parts of the former Yugoslav republic where Serbs enjoy self-government.

The population of ethnic Serbs worldwide numbers 9 million. The majority of Serbs (6.2 million) live in Serbia, where they make up 83 percent of the population. Another 1.6 million Serbs live in Bosnia and Herzegovina, accounting for 37 percent of that country's population. Serbian minorities also can be found in Croatia (190,000), Montenegro (180,000), Kosovo (110,000), Germany, and other countries of Western Europe. More than 500,000 Serbs live in North America, primarily in the United States, and most are descendants of emigrants who left Europe in the nineteenth and twentieth centuries.

## Language and Serbian Culture

Serbian is a South Slavic language that is affiliated with Bosnian and Croatian. Religious literature in Slavic first was produced in the ninth century. The earliest variety of Slavic used for writing was Old Church Slavonic, which, in turn, evolved into local dialects in Bulgaria, Macedonia, Russia, and Serbia. Of the two Slavic scripts, Glagolitic and Cyrillic, the latter became the most important for writing Serbian after linguist Vuk Karadžić adapted it to the language in 1814, and this script is used to the present day.

During the centuries of Turkish colonial rule, from the fourteenth through the seventeenth centuries, Serbs looked to Russia as the protector of the Orthodox faith, and for some time, the Russian style of Church Slavonic